

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, August 31, 1995

Published Since 1877

## First person...

# Nairobi crusade "unprecedented," says Mississippian

By Dennis McCall

Wave after wave of volunteers arrived in Nairobi to help with the various stages of the recent Greater Nairobi Evangelistic Crusade. In all there were over 500 Baptists from the United States who gave at least two weeks or more of their summer to participate in this evangelistic push.

During the first two weeks the volunteers, along with their Kenyan Baptist counterparts, worked very diligently in door-to-door visitation and witnessing along with special services in local Baptist churches.

Volunteers helped only in new areas with no Baptist church or in areas where Baptist churches were willing to start new churches. The goal was to plant at least 100 new churches as a direct result of the evangelistic effort.

One Southern Baptist church planter (missionary) has indicated that in his area alone there have been 14 new church starts as a direct result of the effort. In the city of Nairobi there are 26 new church starts. It seems that it is very likely that the goal of 100 new church starts will be met and surpassed.

On June 25, the service that culminated the five-day, citywide crusade held at Uhuru Park in Nairobi was well-attended. An estimated crowd of 127,000 heard the gospel preached that day.

Choirs from Nairobi, South Carolina, and First Church, Dallas, led in an hour-long song service before the preaching began.

Ed Johnson, an African-American pastor from South Carolina, was the crusade evangelist. As he gave the invitation for people to accept Christ, people from all over the crowd stepped out and streamed to the front. Many lives were changed as a result of the actual crusade services and all of the door-to-door witnessing which had taken place.

After the invitation, a number of people

who had come forward wanted to share how their lives had been changed. One young man stood and said that he had been a member of a gang which wears dreadlocks and is involved in drugs and crime. He had attended one of the services earlier in the week, where he had accepted Jesus as his Savior. The next day he had felt so different that he had his hair cut. He also took off the clothes that were a symbol of his gang and put on new clothes. As he stood there before that great throng of people he said, "If I have stolen from you or have done you wrong, I want to ask your forgiveness. Jesus has saved me and changed my life."

The total number of decisions for Christ has not yet been tabulated. But, the individual commitments that we heard about on a daily and weekly basis as the volunteers talked about their experiences, along with those who came forward during the actual services, indicated that there were thousands of decisions to follow Christ.

Please continue to pray for the follow-up which will continue for months to come. Pray that the Lord will raise up new leaders in all of the new churches which will result from the crusade effort. Also, continue to pray for the "Each one start one" campaign of starting new churches in Kenya.

Kenya's own President Moi was present at the crusade, along with numerous members of his cabinet.

President Moi gave his entire day to the evangelistic effort. It started first with a service and lunch on the State House lawn with President Moi. Several of the choirs sang, after which Ed Johnson preached.

After the afternoon service at Uhuru Park, President Moi invited the youth choir of First Church, Dallas, back to the State House to sing and visit into the night.

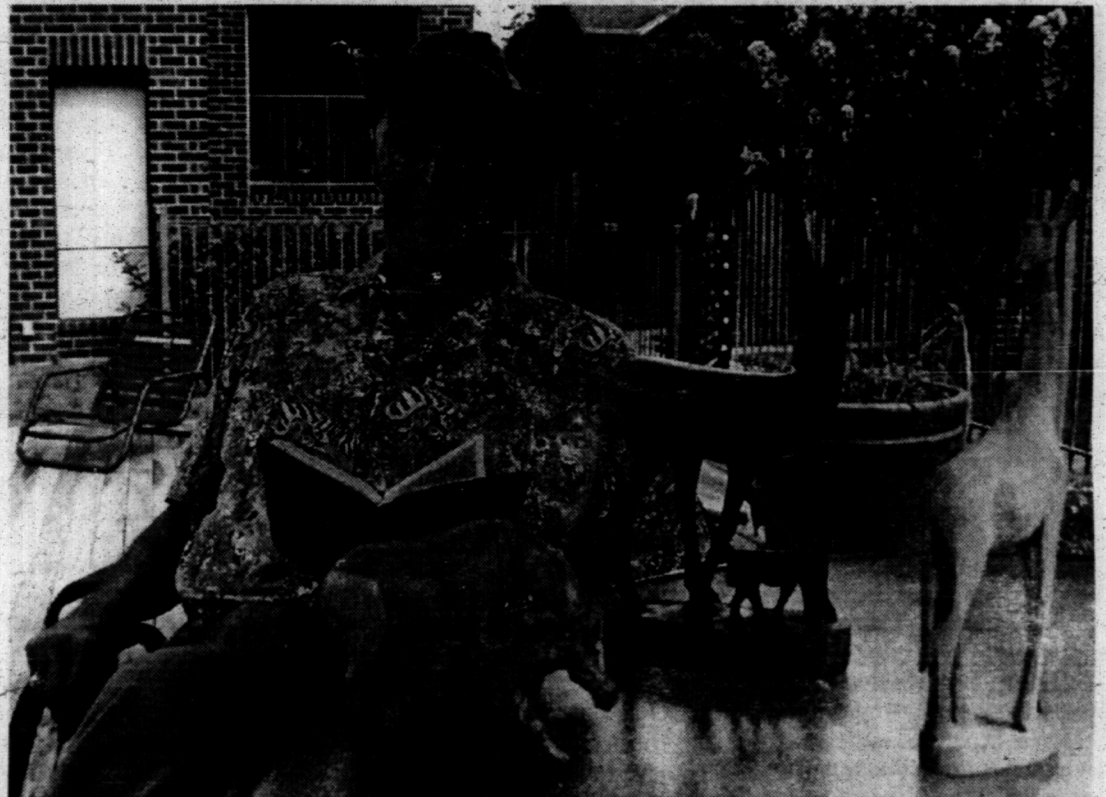
There was unprecedented news coverage of the crusade. The lead story in the Sunday evening news gave 10 minutes of

coverage to the crusade and to the president's participation. On the nationwide television, President Moi openly said how important it was for everyone to hear the good news of Jesus Christ.

The Kenya Baptist Convention has grown from about 300 churches in the mid-

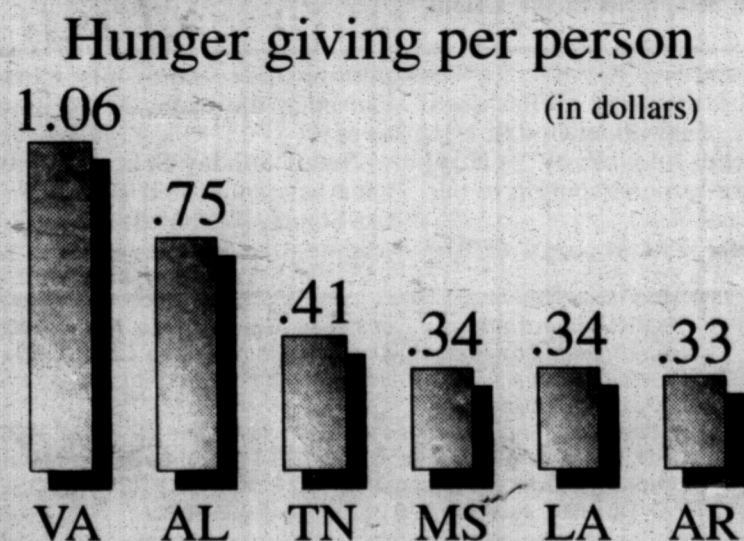
1970s to 2,300 churches currently. It is the second-fastest growing denomination in Kenya, behind the African Inland Church. It is, however, the top denomination in reaching across tribal lines.

McCall, of Clinton, and his family are FMB missionaries to Kenya.



**AFRICAN AT HEART** — Shopping for hand-carved figures in Kenya's villages gave 85-year-old Bob Curtis of First Church, Dallas, several opportunities to share his faith in Christ. Curtis, now back home in Texas, led 108 Kenyans to faith in Christ during the recent Greater Nairobi Evangelistic Crusade. He turned 85 while working with 500 other volunteers who assisted Southern Baptist Foreign Mission Board personnel and Kenyan Baptists in the six-week crusade. Curtis, who spent two weeks in Kenya, took three jobs he still holds to finance his trip. He's traveled on volunteer trips to 21 countries on every continent since 1990. With stamina beyond his years, Curtis trekked from village to village in Kenya over an eight-day span. He credits his conditioning to God's grace, good health, and water aerobics three times a week. (BP photo by Toby Druin)

## Hunger giving down across SBC in 1994



## 1994 vs. 1993

Virginia	+9.8
Alabama	+2.8
Tennessee	+1.1
Mississippi	-2.0
Louisiana	-12.2
Arkansas	-15.1

**SBC TOTAL** -12.2

Source: SBC Christian Life Commission

## Looking Back...

### 10 years ago

Priceville Church, Tupelo, burns to the ground after an apparent gas explosion injures four people just as Sunday School begins. A thunderstorm that kept people in their cars outside the church is credited with preventing more injuries.

### 20 years ago

W. Levon Moore, Attala Association director of missions, is named chairman of the committee that will develop plans and begin construction on the new Mississippi Baptist Camping and Retreat Facility in rural Attala County outside Kosciusko.

### 50 years ago

First Church, Canton, votes to build a new parsonage on Fulton Street, provided that construction costs do not exceed \$10,000 and that none of the church's war bonds be cashed to pay for the construction.



## EDITOR'S NOTEBOOK

Guy Henderson

## Big Brother is watching

In Baptist battles long past, one group demanded orthodoxy even if it meant restriction of freedom of thought. Another cried out for liberty, even if it meant the presence of what some believed to be unorthodox teaching. The same issue has arisen countless times and it is difficult for most people to be consistent through every battle.

It is a bitter dose for us to accept the "big brother" theory in political life, much less in religion. Two recent events caused the timer to sound the alarm.

The Home Mission Board (HMB) appears to be "blessed" with trustees who like the watchdog role. In the trustees' recent meeting one man voiced the opinion that any opponent of Southern Seminary President Al Mohler should not be considered a candidate to serve as a missionary. Any student who participated in a protest against Mohler would not be appointed — if this trustee has his way.

Thankfully, the HMB administration and the majority of its trustees have not enter-

tained such a motion.

However, just the idea makes an editor nervous. Why not require that they subscribe to five-point Calvinism? Get a verification on how they voted in the last 15 SBC presidential elections. Check on their giving records to the United Way, the Red Cross, the Cooperative Baptist Fellowship (CBF), or ABC. Never mind the "fruit of the Spirit" — did they ever read Bultmann, Fosdick, Carlyle Marney, or Dale Moody? We would not need a "personnel committee" to screen our mission candidates under such a scenario. Perhaps an examination by a denominational watchdog would be adequate.

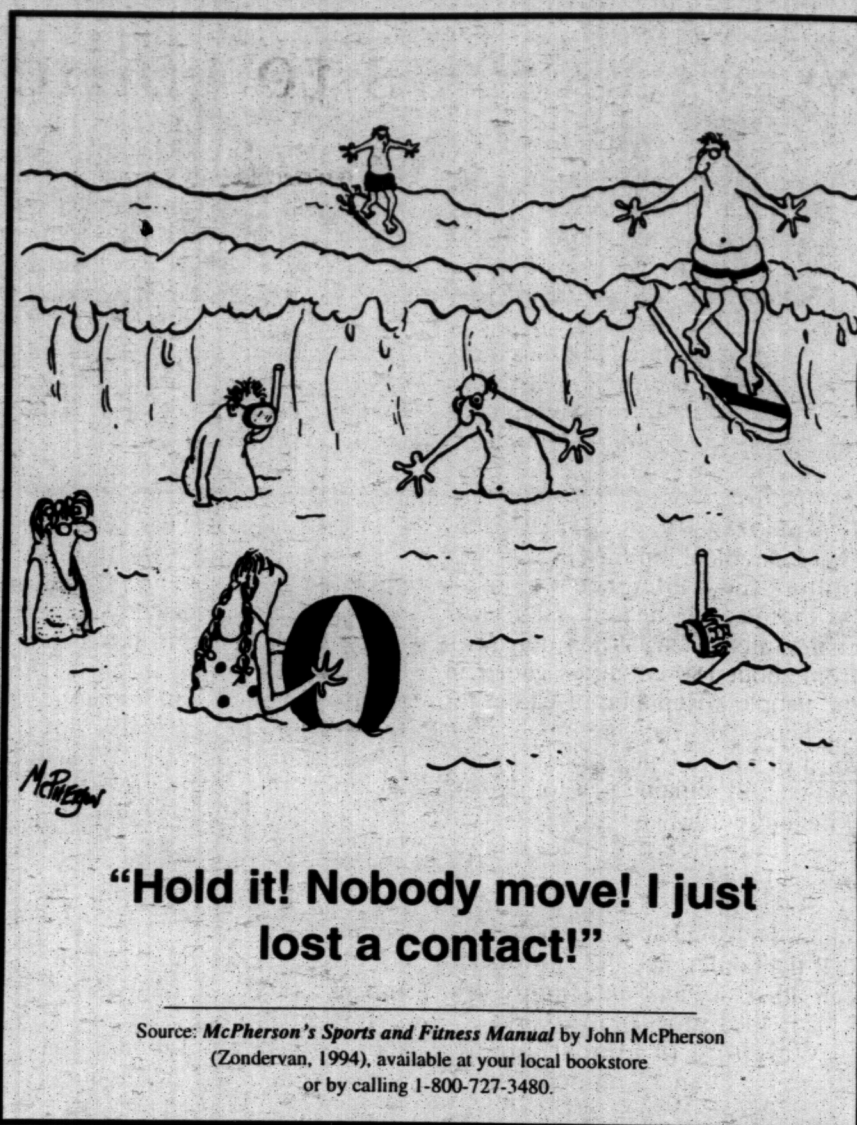
The second or perhaps "weak" illustration comes from Baptist spokesman Paige Patterson. He serves as president of Southeastern Seminary. Once before, Patterson surfaced a page of doctrines and Baptist leaders; each one was neatly noted and placed in the assessed slot. He declared, after sufficient publicity, that the list was not to be made public, but just to be passed out among

friends. Apparently that effort qualified him for the assessment of state conventions.

Patterson said the four weak states in accepting his style of conservatism were Texas, Kentucky, North Carolina, and Virginia. These four states give about 28% of the total SBC Cooperative Program budget and historically have been noted as Baptist empires.

"Liberal bureaucracies" control these states, according to this seminary president — a great testimony for the creedal intolerance that stalks the SBC. These "liberal bureaucracies" have had a solid growth record for a century, with some exceptions in the last 15 years. Paige should be on the CBF's payroll. He is, by far, its best recruiter.

From henceforth students and states must watch what they do, read, or say and be confessionally correct as well as politically correct. You would think that all of us, this editor included, would have enough to do in our own backyards without toying with the bitter weeds in our neighbors' yards.



"Hold it! Nobody move! I just lost a contact!"

Source: *McPherson's Sports and Fitness Manual* by John McPherson (Zondervan, 1994), available at your local bookstore or by calling 1-800-727-3480.

## THE FRAGMENTS

## He who laughs — last

Is there any value in laughter? This is no plea for a "laughing revival" but I like to hear people — especially children — laugh. It is said that children laugh about 400 times a day. Somewhere between childhood and adulthood, we lose 385 laughs per day.

Goldsmith said it is the "loud laugh that spoke the vacant mind." Ella Wheeler Wilcox said, "Laugh and the world laughs with you, weep and you weep alone." Whereas Vanbrugh wrote, "He laughs best that laughs last." It took the preacher in Ecclesiastes (7:6) to set it straight: "As the crackling of thorns under a pot, so is the laughter of the fool."

Psalms 2:4 says, "He who sits in the heavens shall laugh..." and 37:13, "The Lord laughs at him" (the wicked). There is a time to weep and a time to laugh (Eccl. 3:4) and Jesus said, "Blessed are you who weep now, for you shall laugh" (Luke 6:21).

There are places in the Orient

it happen?);

(4) the theology (What does the passage say about God?);

(5) the "do-ology" (How should we respond/apply it to our lives?); and

(6) the Christology (Help

where people express their sorrow or pity by laughter. The ability to laugh, or to see humor, is a strong weapon. According to an unknown sage, "Humor is to life what shock absorbers are to automobiles."

John W. Drakeford tells of coming to the table after the meal had started, and when the plate of food was served, he bowed his head in silent prayer. He opened his eyes to look into the gaze of a 4-year-old boy who inquired, "Does it smell good?"

The king visited a prison and talked with the prisoners. Each asserted his innocence, except one who confessed to robbery.

"Throw this scoundrel out," cried the king. "He will corrupt the innocents!"

And it was Hugh Kerr who said: "All wisdom is plagiarism; only stupidity is original," a statement which is hardly laughable to an editor.

— GH

## Bible teaching should be priority, BSSB president tells conferees

GLORIETA, N.M. (BP) — Why have Southern Baptists remained strong as a denomination for 150 years?

Jimmy Draper doesn't hesitate when answering that question.

"We have remained strong as a denomination because we have magnified the Word of God," the Baptist Sunday School Board president told 340 ministers and church workers attending Small Sunday School Conference Aug. 21-25 at Glorieta (N.M.) Conference Center. The theme for the conference was "Carry the Light: Live God's Word."

Draper said he is convinced "there will never be a great church that does not have great Bible teaching." An effective Bible study program, he added, is in line with a biblical pattern every New Testament church must follow:

"You must hear the truth, understand the truth, and then communicate it to others," he explained. "Good news was never meant to be kept to yourself. There is nothing more important than studying the Word of God and passing on what we receive."

Draper conceded maintaining an effective Bible study program isn't easy, especially in today's increasingly complex and rapidly changing world. That means flexibility is a must.

"The church that is going to be (successful) in the 21st century is going to be the church that can adapt to change," he said. "The day that the church can say, 'If you don't come at this certain time, you've missed it,' may be over."

Draper offered six suggestions for maintaining an effective Bible study in the church:

(1) Present the Bible as relevant and authoritative.

(2) Provide instruction and resources that strengthen family.

(3) Provide practical experiences that help people understand and appreciate the heritage of their faith.

(4) Lead people to serve in the spirit of Christ.

(5) Utilize the latest methods and techniques available without distorting the message of the Word of God.

(6) Gain the support of your pastor.

Draper said churches having trouble securing leaders and teachers for their Sunday School programs may need to learn the distinction between "choosing to serve and choosing to be a servant."

"When you choose to be a servant, you relinquish control. You become accessible, available, vulnerable.... I believe a commitment to servanthood is the distinguishing characteristic of the Christian faith. It will greatly assist us as we seek to build an army of workers to teach the Word of God.

"I dream of the day and I dream of the church where the phone lines will be tied up with people volunteering to help."

In a morning Bible study session, James Harvey, general leadership growth consultant for the BSSB, shared with conferees six keys to profitable Bible study. In teaching others the Bible, he said we must help them understand:

(1) the geography of the passage (Where is it taking place?);

(2) the biography (Who wrote the passage?);

(3) the chronology (When did

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# World views to collide at Beijing women's conference

WASHINGTON (BP) — When about 50,000 people converge in early September in Beijing, China, for the fourth World Conference on Women and an accompanying non-governmental organization meeting, a clash between disparate world views could dwarf attempts at a widespread consensus on furthering the cause of the feminine gender.

In the months prior to the United Nations-sponsored meeting, pro-life/pro-family organizations charged radical feminists were controlling the conference's agenda. As the meeting neared, their criticisms intensified. When delegates from about 180 countries gather in the People's Republic of China for the Sept. 4-15 meeting, about one-third of the 121-page Platform for Action will remain open for debate. The undecided portions of text include abortion and other controversial issues.

Focus on the Family President James Dobson has gone so far as to call the conference the "most radical, atheistic, and anti-family crusade in the history of the world."

Weighing in almost equally strongly, Diane Knippers, president of the Washington-based Institute on Religion and Democracy, called the Platform for Action the "most intrusive, arrogant, and radical restructuring of the social order in human history."

Not only has the conference been decried for its agenda but for its location. The inhumane nature of China's human rights record, including coercive abortion and sterilization, is well-documented.

"I find it really overwhelming that this conference is being held in China, where women absolutely have no rights," said Nancy Schaefer, a member of First Church, Atlanta, Ga., and president of the pro-family organization Family Concerns. Schaefer has been designated by the Christian Life Commission to represent it in Beijing.

The radical feminists "are sharing with everyone in this country that they are going to protect the rights of women and human rights for all, and that's really not the case," said Schaefer. "What they are going to do is promote abortion and the blurring of gender and the total redefinition of gender."

"God creating us as man and woman doesn't even seem to compute."

United States officials and promoters of the conference have defended the conference, calling the Platform for Action a consensus document and the site immaterial because the conference is about women, not about China.

Nevertheless, critics cite the following as evidence of their charges about the document:

— It fails to describe gender as

male and female, though the word appears more than 200 times. Some critics have charged the drafters want to include homosexuals, bisexuals, and transsexuals under the definition of gender, a position espoused in some feminist literature.

— The words "husband" and "wife" are not to be found.

— The words "mother" and "family" have been bracketed throughout. Some have said this opens the door for the words to be changed to "caretaker" and

"household," respectively.

— It stresses the sexual and reproductive rights of adolescents with rare references to the rights of parents.

— Abortion rights appear to be elevated above other rights.

Critics also point to the influence of well-known feminist Bella Abzug on the document. Abzug and her Women's Environment Development Organization had preferred access at a recent meeting on the document in the U.N. General Assembly hall, The

Washington Times reported. At the Cairo population conference last September, Abzug served as a government-paid private sector adviser for the United States.

First Lady Hillary Rodham Clinton is expected to attend as honorary chair of the U.S. delegation. Among others in the 46-member U.S. delegation are Secretary of Health and Human Services Donna Shalala, Undersecretary of State Timothy Wirth, and 1984 Democrat vice-presidential candidate Geraldine Ferraro.

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### Rankin criticizes WMU/CBF link in letter to SBC pastors

RICHMOND, Va. (BP) — Foreign Mission Board President Jerry Rankin has urged pastors and Woman's Missionary Union (WMU) directors in local churches to pray that the national WMU organization will reverse its decision to produce missions education supplements for the Cooperative Baptist Fellowship (CBF).

WMU announced July 12 it would produce "missions education supplements" for the CBF, an organization of Baptist moderates opposed to the Southern Baptist Convention's conservative leadership.

Rankin, in an Aug. 25 letter to nearly 40,000 Southern Baptist churches, wrote to pastors and WMU directors: "We ask that you pray with us that the decision of the WMU National Board to deviate from its historic role of exclusive support of HMB and FMB missionaries will be reversed and this special relationship, which has existed for 107 years, not be abandoned."

To receive the CBF supplements, churches will have to specifically order them, according

to WMU. The supplements, to be available early next year, will be designed to accompany WMU's coed missions education materials. WMU said only information on Foreign and Home Mission board-appointed missionaries will appear in its key magazines, the new **Missions Mosaic** along with **Dimension**, **Accent**, **Aware**, **Discovery**, **GA World**, **Share**, and **Start**.

Dellanna O'Brien, WMU's executive director, was unavailable for comment Aug. 28 concerning Rankin's letter.

In comments to Baptist Press concerning the writing of a letter directly to pastors and WMU directors in local churches, Rankin said: "I have spoken with Dellanna on several occasions and we've had delegations from our board meet with national staff three times since their new program statement was adopted, but we feel our concerns have been ignored. We are confident that we still have the loyal support of the WMU in the local churches who continue to identify Southern Baptist missions with the work of

the Home Mission Board and Foreign Mission Board."

Rankin also said, "It is disturbing that a decision would be made reflecting divided loyalty at a time when the WMU has set a goal to raise \$100 million for the Lottie Moon Christmas Offering in 1995. The amount is desperately needed due to the record number of missionaries being appointed and the challenging opportunities all over the world. We cannot understand why they would not want Southern Baptists to rally to full, unified support of the FMB when God is moving in such phenomenal ways through our missions programs."

O'Brien, at the time of WMU's July 12 announcement of its plans to produce CBF supplements, said: "We are aware that our decision to produce materials in cooperation with the Cooperative Baptist Fellowship will concern some Southern Baptists. But we hope and pray that all Southern Baptists will see this decision as the fulfillment of our commitment to meet the needs of local Southern Baptist churches."



### Special grads

A trio of residents from the former Soviet Union were among 197 graduates who received degrees during the 169th summer commencement Aug. 11 at Mississippi College (MC) in Clinton. MC president Howell W. Todd (left), congratulated the new graduates, including (from left after Todd) Anna Kolesnikova of Novosibirsk, Russia; Sergei Alexandrovitch Li of Tashkent, Uzbekistan; and Alexander Semeonovich Ivanov of Bishkek, Kyrgyzstan.

### "Right from Wrong" resources voice principles for morality

RIDGECREST, N.C. (BP) — You deposit 60 cents in a soda vending machine outside the local market. You get your drink, and your deposit also is returned. Do you keep the money or turn it in to the convenience store owner?

Keeping the change might not make its mark as an alarming moral turpitude, but it does go against a basic biblical principle — honesty, according to Larry Dry and Jimmy Hester, who taught the new Right from Wrong materials at Discipleship and Family Development Week at Ridgecrest (N.C.) Conference Center July 15-21.

"Many kids lack basic moral perspectives, and that is partly because adults don't see them all that clearly," said Dry,

manager of the preschool/children's section of the Baptist Sunday School Board's discipleship and family development division. "If children are going to learn right from wrong, adults are going to have to teach it to them. We've discovered that many children do not fully understand that God is the standard for right and wrong."

The BSSB, together with Josh McDowell, lecturer, author, and head of the Josh McDowell Ministry, have developed a series of Right from Wrong resources for adults, youths, and children. The resources were generated from McDowell's recent study which reveals that even young people who have made personal commitments to Jesus are participating in immoral and

even illegal behavior.

The campaign was begun in 1993 and is supported by 42 denominational and para-church groups. It has as its goal "to launch a nationwide grassroots effort to resource parents, grandparents, pastors, youth workers, and Christian educators to equip youths to know right from wrong, enabling them to make right choices."

"Right from Wrong is not about just completing a study," Hester, editor of discipleship materials for the BSSB, said of the adult workbook, **Truth Matters: For You and Tomorrow's Generation**.

Hester said every day in America:

— 1,000 unwed teenage girls become mothers.

— 1,106 teenage girls get abortions.

— 4,219 teens contract sexually transmitted diseases.

— 500 adolescents begin using drugs.

— 135,000 pupils bring weapons to school.

— 3,610 teens are assaulted; 80 are raped.

— 2,200 teens drop out of high school.

— Six commit suicide.

Hester said, "You can find that a lot of these statistics have hit right in our own churches. What can we as Christians do to confront those issues?"

1) Consider the choice.

2) Compare it to God's Word.

3) Commit to God's ways.

4) Count on God's provision and protection when making decisions.





## Fairbanks repairs

A team of Baptists from Calhoun County and surrounding area recently spent two weeks in Fairbanks, Alaska, as part of the Mississippi/Alaska Partnership Project. The Mississippi volunteers, led by Ira A. Alley Sr., completely replaced and painted the exterior siding of the church building. A number of other projects were also completed.

## Brotherhood prepares Men's Ministry launch

MEMPHIS (BP) — When Brotherhood Commission President James D. Williams met recently with Dale Schlafer, Promise Keepers (PK) vice president for pastoral ministries, he offered this insight: "Don't expect our men to check their doctrine at the door (of PK rallies). We're unique and have beliefs we hold to and are going to keep lifting up."

Schlafer replied, "Jim, our stopping point is your starting point."

"The seventh promise of a Promise Keeper is to fulfill the Great Commission," Williams said. "We see our new program as a way of helping the mobilization of men into missions."

That program is Men's Ministries, which officially debuts in October. Commission officials say it complements the work of highly successful groups like PK and Dad the Family Shepherd. The Southern Baptist agency has cooperative agreements with both organizations, believing they can aid Brother-

hood's goal of getting more men — particularly younger men — involved in missions.

The new thrust doesn't scrap the traditional Brotherhood mainstays of volunteer building and disaster relief. But it has more flexible approaches for involving men in outreach through the local church, according to Jim Burton, Men's Ministries director.

This approach is reflected in the seven ongoing, church-based options outlined in the new materials, Burton said. They include forming men's teams for teaching, prayer, mission action, evangelism, encouragement (accountability groups), career support, or recovery ministries.

Resource materials are available for each option, as well as a 98-page manual, "Leading Men's Ministries." Brotherhood has expanded *Missions Today* from 24 to 32 pages and offers other brochures and books to help organize the various ministries.

# Requirements for chaplains make it tough for moderates

ALPHARETTA, Ga. (ABP) — The Chaplains Commission is tightening doctrinal requirements for new chaplains, making it tougher for moderate Baptists to serve as chaplains and pastoral counselors in hospitals, the military, and businesses.

The change could potentially nudge the breakaway Cooperative Baptist Fellowship (CBF) toward declaring itself a separate Baptist convention, though a CBF spokesman said chaplaincy is only one of several issues framing a study of whether the moderate organization should formally split with the Southern Baptist Convention.

The Chaplains Commission, a subsidiary of the SBC Home Mission Board (HMB), is the body that endorses Southern Baptist chaplains. Chaplains are paid by the agencies and companies they serve and receive no funds from the SBC. But hiring agencies typically require chaplains to be certified by the faith group they represent.

Southern Baptists number 2,343 chaplains, including some whose sympathies lie with the CBF, which was formed in 1991 by moderates opposing conservative reforms in the SBC.

At the CBF's recent general assembly in Fort Worth, a motion came to the floor asking the organization to vote next year to establish a new national Baptist convention. Bill Montgomery, a retired Air Force chaplain from San Antonio, Texas, said he made the motion so the CBF could endorse chaplains who might otherwise be turned down by the Southern Baptist Chaplains Commission.

Montgomery's motion was ruled out of order. But the CBF's moderator, Pat Anderson of Lakeland, Fla., said he will appoint a five-person task group to study the pros and cons of establishing a new denomination.

The chairman of a separate CBF committee already studying chaplaincy, however, said in July it would be unnecessary to start a convention just to endorse chaplains, because HMB officials had

"bent over backward" to ensure that moderate Southern Baptists continue to be certified, regardless of their support for the CBF.

But just over two weeks later, at an Aug. 8-9 meeting at the HMB's new headquarters in Alpharetta, Ga., the Chaplains Commission voted to add questions to a form sent to new applicants to ensure that new chaplains hold conservative views.

The revised belief statement for chaplaincy candidates will add specific questions about authority and inspiration of the Bible. Chaplains will be asked if they believe the Bible is historically accurate and if the miracles described in Scripture actually occurred. They will also be asked to explain their understanding of a section of the Baptist Faith and Message, a confessional statement adopted by the SBC in 1963, which describes the Bible as "truth without any mixture of error."

The Chaplains Commission also voted to add to informational materials mailed to first-time chaplain applicants a copy of the Chicago Statement on Biblical Inerrancy, a document written by evangelical scholars in 1978.

Current SBC leaders view the Bible as inerrant, meaning that it is historically accurate and to be taken literally. Many moderates, meanwhile, revere the Bible's authority but are more open to various interpretations.

The intent behind the Chaplains Commission's action apparently was not to force the denominational issue on the CBF, but it could provide a test case should a candidate denied SBC endorsement for doctrinal reasons turn to the CBF for certification.

Ron Gaynor, chairman of the Chaplain's Commission, said the timing of the HMB action, on the heels of the CBF's discussion on whether to form a convention, was coincidental. He said the recommendation came from a member of the commission, but the CBF was not mentioned in the discussion.

"I did not get the impression it was directed at anyone. It was not an effort to be exclusionary," said Gaynor, a pastor from Tucker, Ga.

Gaynor said the commission decided to add the questions to make the questionnaire used by chaplain applicants more consistent with the one used by prospective missionaries seeking appointment by the HMB.

Huey Perry, director of the HMB's chaplaincy division, said participation in the CBF is not an issue for endorsement of chaplains. The commission is charged with endorsing chaplains and pastoral counselors who are members of cooperating Southern Baptist churches. "That is the

litmus test," he said.

Though the chaplaincy study is still in a preliminary stage, it appears it might be possible for the CBF to find a way to endorse chaplains short of forming a new convention, said Ed Beddingfield, chair of the CBF committee studying chaplaincy issues.

The need for agencies to have chaplains accountable to their denomination can be accommodated easily in faith groups with an established hierarchy. With denominational groups like Baptists, however, which exercise little or no authority over local churches, endorsement by a centralized agency raises polity issues, Beddingfield said.

"Some Baptists feel that having endorsements at all by the denomination is meddling in a polity that is not ours," he said.

Beddingfield said there appears to be precedent for chaplain-hiring

agencies to make allowances for a faith group's polity.

"There may be the possibility of other options besides declaring oneself to be a denomination," he said. "What we want to find out is if those possibilities exist and how they are

implemented in other denominations and how they are interpreted by the using agencies."

The HMB's Huey Perry downplayed the impact of the Chaplains Commission's new policy, which he said is not particularly onerous and will not apply to current chaplains. "I think initially that our people who are endorsed will have some concerns that this is going to be a re-examination of them theologically," Perry said.

"We have a lot more update endorsements than we do first-time," Perry said. Of 118 chaplains endorsed at the group's last meeting, only 35 were first-time candidates. The rest had received a previous endorsement, he said.

Perry said the chaplaincy division staff "will have to work really hard at alleviating the concerns" of current chaplains. "I think the biggest thing we have to deal with is the perception," he said.

While the HMB decided several years ago not to appoint ordained women as missionaries, the issue "has not been a problem" for chaplains, Martin added. "I think (the new policy) is only going to create problems," he said.

Perry admitted that some first-time applicants for endorsement may be concerned about the new language. But he predicted that when most receive the materials they will conclude the HMB is "really just asking them to be more specific about what Baptists have believed and do believe" regarding the nature of the Bible.

### Chaplaincy candidates will now be asked:

- If they believe the Bible is historically accurate
- If the miracles described in Scripture actually occurred
- To explain their understanding of a section of the Baptist Faith and Message, which describes the Bible as "truth without any mixture of error."

## Texans debate proposed CP change

NASHVILLE (BP) — The leader of a key Texas Baptist conservative organization has urged "a resounding 'NO!'" to a proposed 2.5% shift in the state's funding of Southern Baptist Convention national and international missions and ministries in order for the General Convention of Texas to start 1,400 new churches in the next five years.

Miles Seaborn, president of Southern Baptists of Texas and pastor of Birchman Church, Fort Worth, described the proposal by a General Convention of Texas study committee — which would reduce gifts to SBC causes an estimated \$1.5 million annually — as "a different teaching" from Baptist tradition.

Under the proposed funding shift, the percentage of Coopera-

tive Program gifts for Southern Baptist causes would decrease from the current 35.5% to 33% in the 1996 budget proposal, while Texas Baptist funding would increase from the current 64.5% to 67%. The shift, proposed by the BGCT/Home Mission Board Study Committee and approved by the BGCT administrative committee, will be voted on by the BGCT executive board Sept. 12 and, finally, by the BGCT annual meeting, Nov. 13-14 in San Antonio.

Numerous BGCT officials, meanwhile, voiced support for the proposed shift in Texas CP funding.

"With great inward pain and reluctance I voted for this recommendation," said D.L. Lowrie, pastor of First Church, Lubbock, and chairman of the Baptist General

Convention of Texas Strategy Committee in 1994 that recommended the "Texas 2000" plan for reaching every person in the state with the gospel by the year 2000.

"If someone has a better idea about meeting the needs in Texas," Lowrie said, "I would be delighted to hear it and support it."

Mary Humpries of San Marcos, Woman's Missionary Union of Texas president and a foreign missionary with her husband in Vietnam from 1966-1973, said, "The needs of Texas are so great and we are losing ground every day in spite of extraordinary efforts to start churches and share the gospel.... We must strengthen our mission efforts in Texas even to remain the strong mission state which we have always been."



# Procter & Gamble rumor making rounds again in state's churches

By William H. Perkins Jr.

It's the lie that won't die — the rumor that profits from corporate giant Procter and Gamble are used to support a church of Satan somewhere.

As sure as people love gossip, a bogus Procter and Gamble petition lands in churches around Mississippi several times each year. The only problem is that the petition and the story behind it are — and always have been — untrue.

The latest version of the petition, circulating in southwest Mississippi, alleges that the president of Procter and Gamble appeared March 1, 1995, on the "Donahue" television talk show to announce that a portion of company profits are contributed to the "Church of Satan."

The petition states that the unidentified company president, when asked if such an announcement would hurt business, said, "There are not enough Christians in the United States to make a difference."

Procter and Gamble has repeatedly pointed out that no Procter and Gamble president has ever appeared on any television talk show, and that the rumors about the company supporting Satanic worship are naked lies.

Phil Donahue himself has confirmed that no executive from Procter and Gamble has ever been on his show.

Evangelist Billy Graham's organization and national Christian leader Jerry Falwell have investigated the allegations and found no truth.

Even the president of the Southern Baptist Convention, Jim Henry, pastor of First Church, Orlando, Fla., has issued a statement on the matter.

Calling the statements "reck-

The petition urges people to send \$3 to a New York City transcript service for a written transcript of the Donahue show, but the service is not at the address listed in the petition.

All in all, the petition is a lie from top to bottom, and Christians are wasting their time with it and other baseless rumors that crop up across the state, said Paul Jones,

executive director of the Mississippi Baptist Convention's Christian Action Commission (CAC).

Jones warned that Procter and Gamble has won more than a dozen lawsuits against people intentionally spreading the rumor.

"This type of meaningless activism makes Christians look foolish. It's easy and comfortable to hand out an ill-defined, unattributable petition like this, rather than actually get involved in important Christian activities going on all around us."

"When there are so many people in need at our very doorstep — abused, neglected, hungry, and homeless — why do we invest our time in this meaningless activity of rumor and petition?" Jones asked.

For more information on the Procter and Gamble petition and other rumors, contact CAC at P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 968-3800 or toll-free outside Jackson (800) 748-1651.

## Demand the facts

When Christians take action against companies, products, and activities they feel are contrary to their Christian faith or lifestyle, they must base their actions on proven, well-documented facts. Don't believe everything you hear by word-of-mouth. Ask for proof from the person who tells you. Many manufacturers include a toll-free telephone number and their corporate address on product labels. Call or write them, and demand the facts.

The Christian Action Commission (CAC) of the Mississippi Baptist Convention can supply information on many of the fraudulent rumors that surface from time to time in the state. Contact CAC at the address listed at the end of the related article.

less" and "unwarranted," Henry urged Christians to turn a "deaf ear" to people spreading the rumors.

The current petition, like all the others before it, doesn't contain a clue as to who or what group is pushing the petition. In addition, the name of the company is misspelled throughout the petition.

## NOBTS starts new school year with Bible-reading marathon

NEW ORLEANS (BP) — New Orleans Seminary began its 78th academic year with a Bible-reading marathon. More than 95 people from both the seminary family and the community participated in the four-day, three-night vigil to read the Bible through nonstop in the seminary's Roland Q. Leavell Chapel during the week before classes were set to begin.

Starting at 4:30 p.m. Aug. 16, participants, beginning with New Orleans Seminary interim president Landrum P. Leavell II, took turns standing behind the chapel pulpit to read through the Bible in 15-minute intervals, signing their names at the end of each passage read. The last passage was read at 7 p.m. Aug. 19, to conclude the marathon in a total of 74 and one-half hours. The finale of the event was a praise service in the chapel.

The Bible-reading marathon was conducted during orientation and registration week before classes began Aug. 22 on the seminary's main campus.

Seminary family and community members who took part in

the marathon experienced a range of emotions as they listened to the Bible being read straight through, said Becky Brown, director of student services at the seminary. "There were many times when the reader and everyone listening broke into tears,"

## Cedar Bluff marks 100th with two-day celebration

Cedar Bluff Church in Clay Association will celebrate its 100th anniversary on Sept. 23 and 24.

On Saturday, Sept. 23, visitation, exhibits, and children's games will begin at 3:30 p.m. At 5 p.m. the church will host a dinner on the grounds. At 6:45, there will be an old-fashioned gospel singing with intervals of speaking by former pastors, staff, deacons, and those licensed to preach by the church.

On Sunday, Sept. 24, there will be no Sunday School. Exhibits will re-open at 9 a.m. Worship services will begin at 10 a.m. with the ringing of the old church bell.

she said, especially during the recitation of Christ's death.

"It was impressive to see how many faculty, staff, and students were involved with the venture since there were so many other things going on that week," said Brian Sanders, event coordinator.

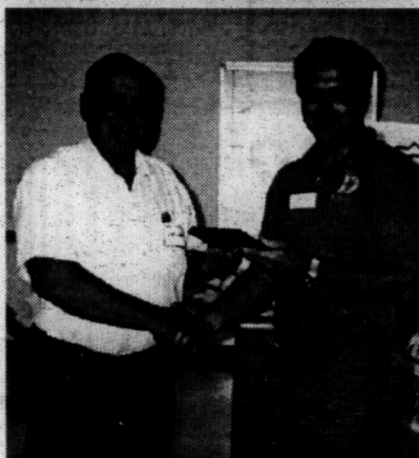
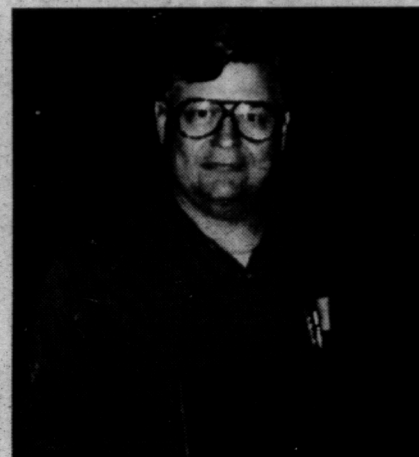
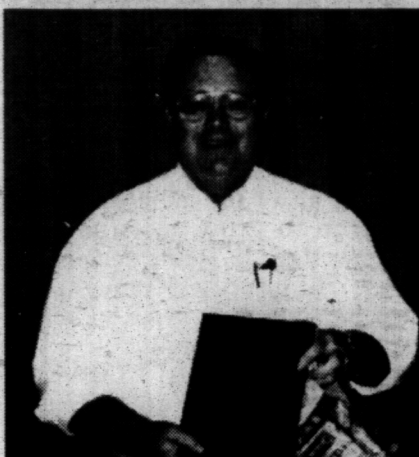
The church history will be read and presentation of a church history book — written by June Lyon, Bobbie Arney, and Frances Gallant — will be made.

Carey Sansing, Sandi Springfield, Donald Berry, Barry and Elaine Pounds, Samuel Burns, and Archie and Janice Chesser will participate in a program under the theme "Heritage and Hope," messages of the past, present, and future.

A Sunday noon luncheon in the fellowship hall will conclude the centennial celebration. Samuel Burns is pastor. For more information, call the church at (601) 494-4400.

Thursday, August 31, 1995

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## Discipleship awards

A number of training awards have been distributed by the Discipleship and Family Ministry (DFM) Department of the Mississippi Baptist Convention Board. Don Kleebe (top left photo) of Simpson Association and Bill Rodgers (top right photo) of Winston Association received 1994 Association Discipleship Training Gold Awards for outstanding work based on a standard list of items. Larry Adams (above left photo, left person) of Lamar Association received his Training Gold Award for 1994 from Wes Pegues, DFM consultant. Michael Davis (above right photo, right person) of Covington Association received the Training Award for the highest percentage of churches participating in the annual "M" night in 1993. He received his award from Mose Dangerfield, DFM director.

## Study reveals 40% of food stamp mothers unmarried

WASHINGTON (ABP) — About 40% of the mothers receiving food stamps have never been married, according to a Census Bureau study released Aug. 23.

About 5.3 million mothers received food stamps during three months in 1993. Of those, 2.1 million had never married, the study said.

The Census Bureau study, titled, "Mothers Who Receive Food Stamps — Fertility and Socioeconomic Characteristics," revealed that women on food stamps tend to have more children and begin child-bearing at ages younger than the national norm.

The average age of mothers receiving food stamps during the study period was 30, compared to an average age of 34 for mothers not in the program. Food-stamp mothers averaged 2.6 children, compared to 2.1 children for mothers not on food stamps. The average age for a first birth was 20 for mothers receiving food stamps, compared to 23 for others.

Most (78%) of food stamp mothers were jobless, according to the study. Four in 10 lacked a high-school diploma, and two-thirds lived in families with monthly incomes of less than \$1,000.

More whites (3.2 million) received food stamps than blacks (1.9 million) or Hispanics (1.1 million), but higher percentages of minorities received public

assistance. About one in three African-American mothers of childbearing age received food stamps, compared to one in nine white mothers. One in four Hispanic mothers received food stamps, compared to one in seven non-Hispanic mothers.

About 13% of the nation's 4.2 million foreign-born mothers were on food stamps, and about three-quarters of all foreign-born mothers on food stamps were not U.S. citizens, the study said.

Data for the study were collected in the Survey of Income and Program Participation between June and September 1993.

## Strengthford First Church notes 125th

Strengthford First Church in Wayne County will celebrate its 125th anniversary in conjunction with its annual homecoming on Sunday, Oct. 15.

Former pastors of the church will deliver sermons during the 10:30 a.m. worship service.

Lunch will be served in the fellowship hall at noon.

Beginning at 1:30 p.m., the Magnolia Boys will perform.



# Former Mississippians say "arrivederci" to Rome

By Mike Creswell

ROME — When Italian Baptists talk about "foreign" missionaries, they never include **Bob and Flora Holifield**.

The Mississippi natives have served as Southern Baptist missionaries in Italy so long, speak Italian so fluently, and are loved so well, they are considered natives.

But in August this year, the American roots of the Holifields will show, for they head home to retire. They have invested more than 30 years of their lives in ministry in a land known for its churches, yet where relatively few know Christ in a personal way.

For the last 21 years they have led Trastevere Evangelical Baptist Church in central Rome, located just a few minutes' walk from Vatican City. About 250 people attend the church, though only about half that number are members. The church was included in a book on growing churches several years ago because it has prospered in a country where growing evangelical churches have been rare.

Evangelical Christians are a minority group in Italy. There are about 80 Italian Baptist churches and missions with about 4,500 members.

Holifield's preaching and teaching ministry was praised by Vittorio Sessa because he "permitted all of the members of our church to grow spiritually in knowledge, in faith, and in service. He has always taught and led the church in order to help it reach its primary objective: To lead other persons to Christ." Sessa is chairman of deacons at the church and has known the Holifields for 25 years.

Friends of the Holifields describe them as "people people" who can talk easily with strangers and have a knack for gaining a high percentage of friends among their acquaintances.

Over the years Holifield also has handled administrative duties for the other Southern Baptist Foreign Mission Board's (FMB) legal representatives in the country. That has included overseeing legal challenges to excessive taxation on church-related properties by a Catholic-dominated government.

In the 1970s the Holifields operated a conference center for Baptists which hosted visitors from around the world. Flora jokes that she had not realized that serving as a missionary could include making beds and sweeping the floor, which she did for

several years before the conference center was finally turned over to Italian Baptists and later sold. They also served in the Italian cities of Genoa and Rivoli.

But it is clear the Holifields have come to love the Trastevere church in Rome and its people. "Our church is the bright spot in our missionary ministry. The happiest times we've had have been there," Flora says.

She herself has become famous among Baptists as a walking bus directory; she can direct visitors anywhere in the Eternal City by telling them when and where to change buses. Holifield has studied Rome's rich treasury of historical sites and is well-versed on early church events.

Holifield has constantly taught evangelism training courses and other outreach helps to the members. Young people from the church go out regularly to surrounding plazas to witness and distribute tracts. Further, the church has 20 different social ministries. These range from helping people find jobs to feeding the hungry.

Working in Italy presents special challenges in evangelism, Holifield says, because the Catholic-dominated culture seems especially resistant to the gospel. "You have to help people look at their religiousness in light of the Bible," he insists.

"But you have to do it with diplomacy and love and flexibility. People are very sensitive and proud and it's better to avoid condemning their doctrinal errors. But just keep pointing them to the Bible and what the biblical revelation is," he suggests.

Defining terms is especially important, he says. Words like "repentance," "faith," "salvation," and the like have to be explained from a biblical viewpoint.

Hal Lee, FMB associate to area director for Europe, said of the Holifields: "They live and serve in a difficult city, Rome. Its secular culture and pseudo-religious climate are a foreign field to warm, personal faith in the Lord Jesus. [Trastevere Church] is Italian with a capital I; yet there is such genuine evangelical commitment to urban mission in the Eternal City."



Flora Holifield, FMB missionary and former Mississippian, talks with church members following a worship service at Trastevere Evangelical Baptist Church in Rome.

When the Holifields were beginning their adult lives, it did not seem likely they would wind up in Italy. He is from Laurel and she is from Hattiesburg. Holifield had already graduated from Baylor University and began attending the University of Southern Mississippi (USM) to study literature.

But he also felt led to preach and had done so since age 16. When he visited a country church in view of a call, he met a young woman named Flora. He remembers the day well: It was Oct. 12, his 21st birthday.

He served two years at First Church, Oak Grove, at Hattiesburg, then finished more school and went on to Southern Seminary in Louisville, Ky. After seminary he was pastor of Indian Springs Church near Laurel, for five years. Flora graduated from USM. She taught school while her husband pursued master of divinity and doctor of ministry degrees.

Holifield's participation in an evangelistic campaign in Europe in 1961 opened his eyes to missions service. And when he heard a missionary from Nigeria, Joyce Davis, speak on God's call, he came to a commitment to missions. Flora, a long-time

worker with Baptist Young Women, already had made a similar commitment.

They were appointed by the FMB in 1962 and went to Italy by ship; the crossing took 16 days. Upon arriving in Genova, two of their children promptly came down with mumps and had to be quarantined for three weeks. Fellow missionaries brought them chocolate cookies and other necessities to get them through that ordeal.

It was a memorable beginning to what would be a long and productive missions career. "We are certain that Robert and Flora will never truly go into retirement," Vittorio Sessa said of the Holifields.

They are the parents of four grown children and have seven grandchildren with whom they look forward to spending more time.

Retirement or no, it is clear the Holifields will take concern for Italy's spiritual condition with them back to the United States. "There's a spiritual need in this country you can't believe. There are people hungry for the gospel," Holifield said.

Creswell is FMB correspondent for Europe, Middle East, and North Africa.



Foreign Mission Board missionary Bob Holifield talks with a member of Rome's Trastevere Evangelical Baptist Church, where he is pastor, after a worship service. (FMB photos by Mike Creswell)

## Worship service ends early when members get all choked up

By William H. Perkins Jr.

Worship services in Mississippi churches have been cancelled for a lot of good reasons over the years.

Flooded sanctuary. No heat. Gas explosion in the basement. Mace attack.

Mace attack? No, not the feared weapon from the Middle Ages, but the modern kind that comes packaged as a searing chemical spray.

The 11 a.m. worship service on Aug. 20 at Woodville Heights Church in Jackson was moving along pretty much as planned.

That is, until an eight-year-old boy sitting

with his mother near the back of the sanctuary discovered a small container of the spray his mom keeps on her key ring for defensive purposes.

So, pretend you're an eight-year-old boy and you've just found this neat-looking aerosol can right next to you on the pew. What would you do?

Yep. He sprayed it. In just a couple of seconds the air conditioning system, running full blast in the midday August heat, had spread the fumes throughout the room.

"I was five minutes into the message

when I saw the mother walk out of the sanctuary with her son. Then others began to cough and leave, and I remember thinking, 'There seem to be a lot of allergies out there this morning,'" said pastor Wayne Kimbrough.

People on the entire right side of the sanctuary were wheezing when Kimbrough noticed a frantic usher at the rear of the room trying to get his attention.

"He was running his finger across his throat in one of those 'cut it off!' motions, so I decided we'd better have a prayer and dismiss," Kimbrough said.

The message that Sunday was on the subject of stewardship, leaving the pastor to ponder just how far people will go to get out of a sermon on money.

"The boy's mother called me on Sunday afternoon; she was most apologetic. It had all cleared out by the evening service," Kimbrough explained.

The ushers were taking one additional precaution for the evening service, however.

"They were telling folks as they came in, 'Please check your mace at the door,'" Kimbrough said.



# First-time author-illustrators aiming for dream

By William H. Perkins Jr.

Richard Polzin is living his own "Field of Dreams."

The popular movie depicted an Iowa corn farmer, portrayed by Kevin Costner, who remained steadfast in following his dream despite career and financial disruptions, family doubters, and being called foolhardy by friends.

In the end, he succeeded in making his dream come true.

Polzin, 44, is on the verge of accomplishing his dream with the publication of **Worthy is the Child**, a collection of 32 morally-uplifting children's stories that he wrote and illustrated with the help of his wife Sharon.

Polzin said God inspired him to start the project in 1991 after he searched in vain for what he felt was appropriate reading material for his young children — Justin and Anna Laura, now both nine years of age, and Zachary, now five years of age.

The Polzin family attends First Church, Jackson, where the elder Polzin serves as deacon.

"We wanted to be the best parents we could be. We wanted good Christian and secular literature for them, but we weren't satisfied with the commercial literature we were finding.

"Some of the material was so abstract that you'd have to hold a Ph.D. to understand it," he said.

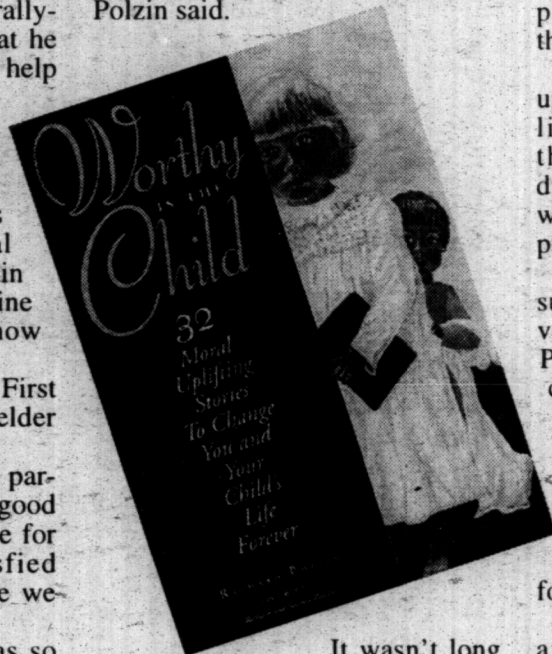
Polzin was also concerned about the non-Christian ideas contained in many of the available books, such as animistic and "new age" concepts.

"Because of our multi-media society, today's children act out adult situations prior to developing a value system that will properly guide their behavior. Values must be taught and reinforced by trustworthy adults; otherwise, a child

will establish his sense of worth and value on the street, through television, or through other children," he said.

Frustrated by contemporary literature, Richard and Sharon began to make up their own bedtime children's stories that always ended with a moral lesson.

"The kids loved the stories and it seemed that the more we did it, the better we got at it. We discovered the simpler messages were the most powerful," Polzin said.



It wasn't long before Polzin felt God moving him to write a children's book that would teach young minds important lessons through such bedtime stories, he recalled.

"All my life, I've heard people say they were 'called by the Lord.' I never felt that until we started this book in 1991, and I still feel the Lord's call today," he explained.

Polzin's enthusiasm grew as the concept began to take shape.

"I honestly thought, 'How am I

going to sort through all the offers to publish this book?'" he said.

He crash-landed into reality when he and Sharon went to New York City to discuss the book with a large publishing house.

"They told me the stories were great, but the moral messages were too strong. They wanted me to tone down the moral parts," he said.

The Polzins returned to Jackson disappointed but undeterred, and began making plans to complete the book and publish it themselves.

Along the way, Richard gave up his job managing a multi-million dollar insurance agency; they sold their custom-built dream house; and the children were switched from private to public schools.

Some of their friends weren't supportive, and family members voiced concerns about how the Polzins would survive without conventional employment and benefits.

The family's income for the last four years has depended on managing rental properties they own around Jackson, Richard said, and he's grateful for that.

"The rental properties have been a gift from God," he pointed out.

Some of that rental property was sold to finance printing expenses, and the completed books were delivered a few weeks ago from the New Jersey printer.

Will **Worthy is the Child** be a success for the Polzins? Richard said he's turned that part of the project over to God, too.

"We're marketing the book in as many unique ways as possible, to family groups, interested corporations, and civic groups. We even have a toll-free telephone

number — 1-800-9WORTHY," he pointed out.

Financial success and worldly acclaim have never been the Polzins' goals, however.

"Children are worthy of our time, love, and respect. We want to reach children and help create a bond

between each parent and child."

"If that relationship isn't built, we'll never reach those children for Jesus Christ. We just want to plant the seed," Richard said.

Even more than in the movie, that's a dream worth following.



The Polzin family explores moral lessons contained in **Worthy is the Child**, a collection of bedtime stories written and illustrated by husband/father Richard and wife/mother Sharon. Family members include (from left) Justin, Richard, Zachary, Sharon, and Anna Laura. (Photo by William H. Perkins Jr.)

## Lyon Church marks 100th

Lyon Church, Lyon, will celebrate its 150th anniversary on Sept. 16 and 17. The celebration coincides with the church's homecoming.

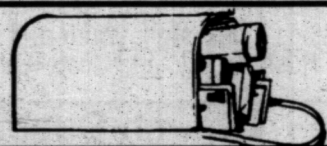
The church's homecoming will begin Saturday, Sept. 16, with an afternoon fellowship for all former members, staff, and friends. On Sunday, Sept. 17, the church will hold special morning and afternoon services.

Begun as the Sunflower Church, the original site was one

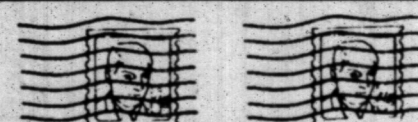
mile north of Lyon at Shufordsville. In 1886, the meeting site was moved to Lyon and the name changed.

In his **History of Baptists in Mississippi**, Jesse L. Boyd refers to Lyon Church as the "only Baptist church in existence that was organized by the early settlers in the bottoms."

The building the congregation now occupies was first in use in 1920, built at a cost of \$46,000.



## Letters to the editor



### Tribute to uncle

Editor:

I would like to pay tribute to my uncle, Aubrey Jones. He was very loving, caring, and compassionate; a great husband, father, grandfather, friend, and pastor.

After serving many years as pastor of Baptist churches in Mississippi, he and Aunt Peggy were given the opportunity to go to Vermont to do pioneer mission work. Through many years of labor and service they started a Baptist church in the town of Springfield. During his ministry there he experienced serious health problems with his heart. I was fortunate in that I went to Vermont once during his ministry there. Even though he was in the hospital during my visit it was such a blessing to see the great work that had been done under his leadership and the beautiful church building that the people there had built.

Aubrey Jones was all of the

good things he was because he knew the love of Jesus and let that love abide in him in all that he did. I wish that each of you could have known him. The memories I have of him will always be an encouragement to me to live for Christ until the day he calls me home.

Mark Jones, minister of music/youth  
Long Avenue Church  
Port St. Joe, Fla.

### Making it clear

Editor:

I hope this letter will clear up a misunderstanding.

An article on page 4 of the Aug. 3 issue reported that First Church, Starkville, would host two meetings of the Cooperative Baptist Fellowship. That information was incorrect, as you noted in a correction printed in the Aug. 17 issue of **The Baptist Record**. However, in that correction you stated that, "Although CBF met at

the church, the church did not host the event."

The CBF did not hold any meetings at First Church, Starkville, nor did the church host any CBF event. I hope this information, while three weeks "after-the-fact," will correct any previous misinformation.

Lloyd Humphrey, pastor  
First Church, Starkville

### Mission possible

Editor:

In April 1994 First Church, Picayune, was encouraged to [take] a small singing/construction group to Bangladesh.

In the summer of 1994, we began to pray that God would send someone to encourage us to go forward with this mission.

On July 14, 1995, we observed the Lord's Supper with our families and friends and departed to the airport for our 16-day trip. God protected us on planes, trains, cars,

boats, buses, bicycles, and minitaxis. He protected us as we built two church buildings, sang, and led worship services all over Bangladesh. We all recognized how loving, giving, and caring the [Bangladeshi] people are. They find pleasure and happiness in the simple things.

On our final day in Bangladesh we shared the Lord's Supper together and recalled how God had changed all our lives. We hugged, embraced, and cried, and said goodbye to one another. As we traveled home, we realized that we could not say, "Mission accomplished." We had seen too much of God's presence to come home and forget what he is doing in foreign lands, in the United States, and in our own lives. He was giving us another stage of "Mission possible."

Bangladesh is a little bigger than the size of Mississippi. It has over 120,000,000 people (half the whole population of the United

States). The average income is \$150 a year. About 98% of the people are Muslim and Hindu. Less than 1% are Christian. For years the government has been trying to run Christian missionaries out of the country and for years the gospel has spread like wildfire. In a small remote area of Bangladesh, revival is breaking out. Out of 20 new churches in Bangladesh for 1994-95, 18 of them came from this area. This year the new churches will number 40-50 in this remote area. I have traveled all over the world and have never been moved so deeply. My heart said, "I want to be a part of this awakening." For so many years I had asked God to be a part of what I wanted to do and now I realized it was much better to find out what God wanted to do and join him.

"Millions grope in the darkness waiting for thy word. Set my soul afire, Lord. Set my soul afire!"

Kevin Hawkins, music minister  
First Church, Picayune



## Just for the Record



**Rocky Creek Church, Lucedale,** recently held its GA Recognition Service with the theme "Past, Present, and Future." Pictured are: top row, Mary Davis, Kim Bussin, Tamara Havard, Natasha Fleming, Leah Hagy, Katie Rogers, Kathryn Wallace, Jennifer Eubanks; Amber Brown, Pattie McDowell, Ashley Mallette, Vickie Tillman, Joan Fore; second row, Shay Fleming, Robin Eubanks, Maegan Smith, Kristin Edins, Carrie Tilley, Deanna Mixon, Adrian Howell, Krissy Hilbun, Carmon

Thompson, Martha Hurt; third row, Mildred Brown, director, Abbie Pilkinton, Melissa Goff, Lana Claton, Shadonna Miller, Becky Davis, Cori Walters, Pam Tillman; fourth row, Billie Tilley, director, Courtney Garri-ga, Morgan Hurt, Whitney Thompson, Kristine Newbill, and Savannah Brown. Mission Friends who were the Pin Bearers for the 6th grade are Erin Welford, Kathryn Brown, Anna Howell, Kala Mixon, and Dailee Eubanks. Jerry Mixon is pastor.



Children attending **Alta Woods Church Bible School** this summer had a surprise visitor the final day. Popeye, The Sailor Man, handed out balloons and "Fun Bags" to over 100 excited participants. Ronnie Falvey, minister of education, and volunteer teachers assisted children in activities including arts and crafts, sports, and Bible study during the week.

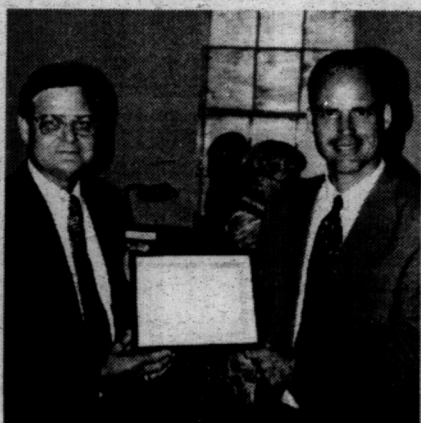


**Carriage Hills Church, Southaven,** has purchased a new 29-passenger bus. Pictured, from left, are transportation committee members, staff, and Norman Chisholm, co-owner of D&N Camper Sales; Eugene Stidham; Jerome Looney; Luther O'Neal, minister to adults; Janice Frayser, committee co-chairman; Chisholm, Brad Spellman, minister of education; Macil Duncan, minister to students; and Steve Howell, pastor. Not pictured is Jim Emerson.



**Corinth Church, Tallahatchie County,** celebrated its 100th anniversary on June 25. Pictured (left photo, from left) are five former pastors: Joey Faulk, Roy Hartzell, Gladwin Carpenter, Al Mullan, and T.C. Pinson.

Also pictured (above, right) is the presentation of the 100th anniversary plaque by Wayne Gullett to Faulk from the Baptist Historical Commission. Corinth Church has called Blain McLain as its new pastor.



**Bethlehem Church, Laurel,** held a recognition and awards day for children and youths who participated in church, association, and state Bible drills. Those recognized (from left) were: above left photo, Kandace Wilson, Jamie Kelly, Jennifer Smith, and Jessica Blackledge; youth drill team members, above right photo, Alan Smith, Russ Patrick, and Chad Walley.



**Bethsaida Church, Montgomery Association,** recently honored Forrest McClurg (second from right) for his 45 years of service as church treasurer. He was given a plaque and a \$500 check. Standing with him are (from left): Butch McGlothlin, chairman of deacons; McClurg's wife Janice; and Tony Thomas, long-time friend and church deacon.

**The Clarke Bible Institute,** originally slated to open for classes in September, has postponed class opening until January 1996. The Institute will be meeting at the Northcrest Church in Meridian.

**Euclatubba Church, Saltillo,** has a mission team of six members. The members are Ruth and Gene Spearman, Janice Moore, Barbara Sanford, David and Carolyn Lenzini. They recently took a mission trip to Mountain Top, Cumberland, Tenn., which included working in construction and Vacation Bible Schools. Johnny A. Hearn is pastor.

**Phalti Church, Jeff Davis Association,** will celebrate its 90th anniversary at the 11 a.m. service on Sept. 3. Other activities include Sunday School at 10 a.m. with high attendance and a noon meal in fellowship hall. Jim Robertson, former pastor, will be the guest speaker. Tim Moore is pastor.

**Lena Church, Lena,** will host "Magnificent Mondays" beginning

Sept. 11. The three consecutive Monday "celebration" services will begin at 7 p.m. The services will feature: on Sept. 11, Sonny Adkins, pastor of Forest Church; on Sept. 18, John Burkett, pastor of Covenant Church; and on Sept. 25, Garland McKee, MBCB evangelism director. Child care will be provided. For more information, call Lena Church at (601) 654-8822. Tom Stevens is pastor.



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# Homecomings

Thursday, August 31, 1995

BAPTIST RECORD PAGE 9

# Names in the News

**Moak's Creek, Summit:** Sept. 3; worship, 10 a.m.; dinner on grounds, noon; 1:30 p.m. singing; Luther Price, Clarksdale, guest speaker; Billy J. Howse, pastor.

**Friendship East, Charleston:** Sept. 10; The Circuit Rider at 10 a.m.; services, 11 a.m.; dinner served following services; J.G. Thomas, pastor.

**Pilgrim's Rest, Batesville:** Sept. 3; 110th anniversary; worship, 11 a.m. Jerry Smith, guest speaker; covered dish dinner, noon; 1:30 p.m. singing with Tammy and Mike Cowser; Derek Boyd, pastor.

**Kokomo, Kokomo:** Sept. 3; old-fashioned day; Sunday School, 10 a.m.; worship, 11 a.m., Greg Smith, former pastor, guest speaker; covered dish lunch; 1:30 p.m. service with music and reading of the church history; Glenn Nace, pastor.

**Walnut Grove, Walnut Grove:** Sept. 3; 148th anniversary; Sunday School, 9:30 a.m.; worship, 10:30 a.m. and lunch afterwards; Steve Mouzon, Jacksonville, Fla., former pastor, 1988-91, guest speaker; John H. Pace Jr., pastor.

**Sylvarena, Wesson:** Sept. 10; first homecoming in new sanctuary; Sunday School, 10 a.m.; worship, 11 a.m.; covered dish, noon; 1:15 p.m. service; Scott Palmer, Tulsa, Okla., guest speaker; Mark Dearman, pastor.

**New Hope, Meridian:** Sept. 10; 10:30 a.m.; covered dish dinner, 11:30 a.m.; Jimmy Sanders, Quitman, guest speaker; Cheryl Ann Herrington, Meridian, music; Mike Everett, pastor.

**Fairhaven, Olive Branch:** Sept. 17; pot lunch dinner and singing at 1:30 a.m.; Jerry Beaty, Cordova, Tenn., music.

# Names in the News

**George Cummings Jr.** was presented the "Churchman of the Year" award at First Church, Yazoo City, during homecoming on Aug. 13. Cummings united with First Church by letter on Nov. 18, 1951, during the ministry of W.C. Fields.

**Monica J. Cockrell** and the **Acteens of Bethel Church**, Louisville, were recognized by the "Mail for Our Military." They were listed as one of the top 10 Baptist churches in the nation for sending

cards and letters to service men and women.

**Lillian Willis**, founder of the church library at First Church, Bruce, is relinquishing the volunteer job she has held for 43 years. The church's collection consists of 6,500 books, audio tapes, video tapes, and records. The religion section is one of the largest in the library. Upon her retirement from the library, Charles Nestor, pastor, presented her with a silver tray.

**Kenny Hunt**, pastor of West Chapel Church, Louisville, died July 26. Others churches served were Dry Creek, Winston Association, and Hopewell and Bluff Springs, Choctaw Association. He is survived by his wife Sheila and two children, Shannon and Kava.



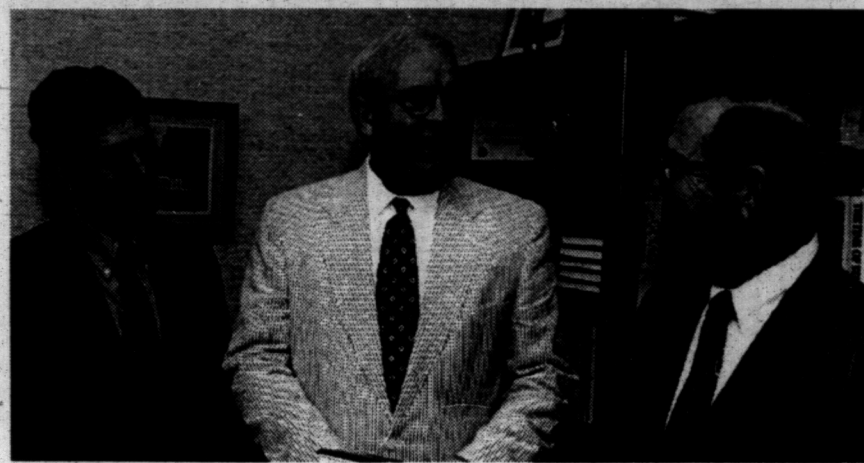
Hunt

**J.W. Williams**, retired pastor of Ellison Ridge Church, Louisville, died Aug. 1. In Mississippi he also served Savoy, Fulton Avenue, and Meehan churches, Meridian; West Salem, Richton; Mount Zion and Clear Creek, Waynesboro; and Shady Grove, Heidelberg. In Alabama he served Mount Pisgah, Melvin; and Spring Bank, Silas. Williams is survived by his wife Vermell and two daughters.



Williams

**Larry S. McDonald**, pastor of Castlewoods Church, Brandon, has been selected to participate in the Mississippi Economic Council's 1995-96 Leadership Mississippi Program. The program's purpose is to identify emerging leaders up to age 40 to help them



**Harold Bryson** (center), professor of Christian Studies and director of the Institute of Christian Leadership at Mississippi College, is pictured with his latest book, **Expository Preaching: The Art of Preaching Through a Bible Book**. Also pictured are Loyd Allen, head of the Department of Christian Studies and Philosophy (left); and Glen Eaves, dean of the College of Arts and Sciences (right). Bryson, the author of nine books, holds the bachelor of arts degree from Mississippi College and the doctor of theology degree from New Orleans Seminary.



**Russell D. Moore** (third from right) was ordained to the gospel ministry Aug. 6 by Bay Vista Church, Biloxi, where he serves as associate pastor. Argile Smith (right) professor at New Orleans Seminary, delivered the charge to the candidate; M.L. Faler (second from right), pastor of Watson Chapel Church, Pine Bluff, Ark., delivered the charge to the church; Mike Moore (third from left), pastor of Morris Chapel Church, Morris Chapel, Tenn., and Jerry Watts (second from left), pastor of Bay Vista, delivered the ordination messages. Steve Wood (left), minister of music and education at Chatham Heights Church, Martinsville, Va., led the music.

discover and develop leadership skills which can be used to make a positive future impact for their state and local communities. McDonald is a graduate of Mississippi College and International School of Theology.

**Mary Beth Breland**, daughter of Mrs. James Lawrence of Georgetown, recently accepted a full-time faculty position at Hannibal-LaGrange College in Hannibal, Mo. She is assistant professor of English. Breland received degrees from William Carey College and Clarke College. Her husband Garry pastored



Breland

in Mississippi, at Leas Church, Gun Springs Church, and Calvary Church in Silver Creek.

**Robin Jumper** is the new assistant professor of evangelism and missions at Florida Baptist Theological College, Graceville, Fla. He goes to Graceville from First Church, Stockton, Ill. Jumper is a graduate of Mississippi College and New Orleans Seminary.



Jumper

**Jennifer Craft**, daughter of Danny and Lisa Craft of Mt. Olive, and member of New Hope Church, Mt. Olive, was awarded overall Top Scholastic Honor, out of the 156 finalists in the Pre-Teen of Mississippi Scholarship and Recognition Program, held Aug. 4-6 in Tupelo. Craft's academic achievement was the highest in Mississippi. She also received second runner-up in the overall competition. Her awards included five trophies, a medallion, and a \$300 educational bond. The program recognizes honor roll students, ages 7-12, allowing them to compete for over \$5,000 in educational bonds, prizes, and awards.

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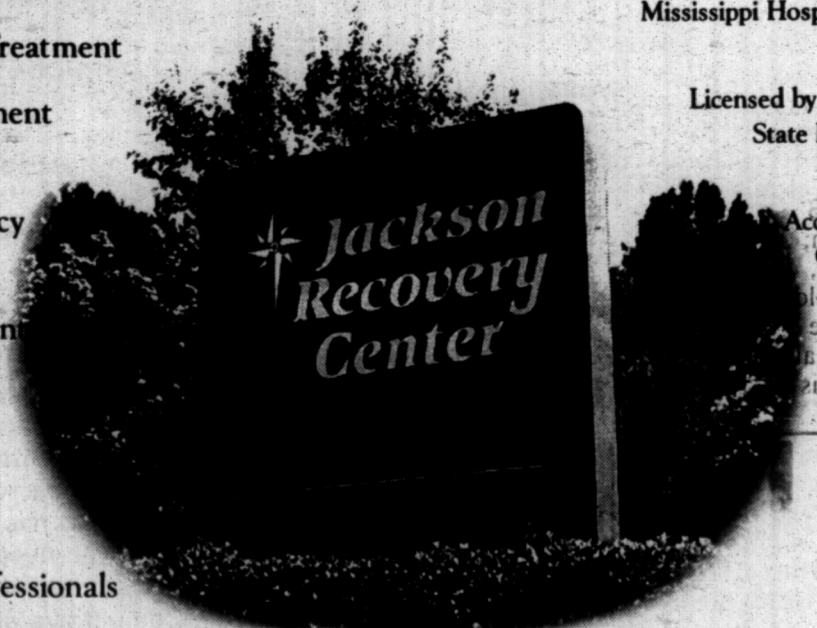
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## Just for the Record



**Acteens of Raymond Church, Raymond,** held its first StudiAct Recognition Service. The theme was "A Time to Grow" which has also been the WMU theme for the year. Girls receiving recognition for completing the Queen level, pictured from left, are Emily Holston, Erica Vance, Mae Porter, Sarah Cagle, Anna Holston, Sandra Cagle, and Debra Wood, advisor. Chromeilla Beissell, WMU director, is pictured on back row.



**Oakhurst Church, Clarksdale,** recently held a rededication service for its 26,500-square-foot Christian Activity Center which was built in 1987 at a cost of \$1.6 million. Part of the service was a note burning. Members from the original building committee were present as well as the architect. They are (left to right): Richard Harvey, associate pastor; Edward Davis, Jess Haley, chairman; Patsy Farris, Johnny Mosley, minister of education and administration; Mrs. Thomas Pilgreen, David Tinsley, minister of music; Mary Buckner, Gilroy Chow, Sam Godbold, architect; and Thomas R. Tutor, pastor. Building committee members not present were Mitch Brandon and Nick Clark.

## Staff Changes

**Hillcrest Church, Jackson,** has called **John Taylor** as pastor, effective Aug. 13. Taylor previously served as pastor of Grace Church, Vicksburg. He is a graduate of Southwestern Seminary in Fort Worth, and is currently pursuing a doctor of philosophy degree from New Orleans Seminary.



Taylor

**Broadmoor Church, Gulf Coast Association,** has called **Gerald Walker** as pastor.

**Robinson Road Church, Gulf**

### Revival results

**Antioch, Brandon:** July 23-28; Bobby Williamson, Park Place Church, Brnadon, evangelist; two professions of faith.

**New Providence, Hazlehurst:** July 16-20; 10 professions of faith; Clark Stewart, evangelist; James D. Whittington, pastor.

**New Hope, Sumrall:** Aug. 13-17; three professions of faith; Tommy Dobbins, Donalsonville, Ga., evangelist; Daniel Lee, Hattiesburg, music; George Aultman, interim pastor.

Coast Association, has called **Dan Bradley** as pastor. He and his family formerly served as missionaries to Kenya.

**Calhoun Church, Hot Coffee,** has called **Ronald David Purser** as pastor effective Sept. 3. Purser previously served Dinan Church, Tylertown.

**Davis Road Church, Byram,** has called **Ricky Summers** as pastor effective July 30. His hometown is Kosciusko and he has previously pastored churches in Attala and Neshoba counties. He attended New Orleans Seminary, Andersonville Baptist Seminary, and graduated from Great Plains Baptist College with a doctorate of ministry degree in May 1995.



Summers

**New Prospect Church, Brookhaven,** has called **Willie T. Welch** as pastor effective Aug. 6. He is a native of Alexandria, La. His previous place of service was Hopewell Church, Center Point, La.

**Locust Street, McComb,** has called **Jason W. Boyd** as minister of youth effective Aug. 13. Boyd is a student at Copiah-Lincoln

**First Church, Jackson,** will host five consecutive Tuesdays of "Beginning Again," a divorce recovery seminar open to anyone, regardless of race, gender, or denominational affiliation. The sessions begin Sept. 26 at 7 p.m. Topics — for adults and children, led by family therapists and trained group facilitators — will include: recovery, self-esteem, anger, depression, and life after divorce. Registration fee is \$20, including materials. To register or for more information, call the singles ministry of First Church at (601) 949-1906.

**Morrison Heights Church, Clinton,** will launch Christian Heritage Week, Sept. 24-30. Featured speaker for the conference will be Catherine M. Millard, researcher, author, and head of Christian Heritage Ministries in Springfield, Va. Joining Millard will be local talk show host, columnist, and seminary instructor Matt Friedeman; Marvin Sanders of the American Family Association in Tupelo; and State Senator Richard White of Hinds County. Organizations providing information booths and materials include Right to Life, Concerned Women for America, Mississippi Family Council, and the Christian Life Commission. For more information call (601) 925-6425.

Community College. He was licensed to the gospel ministry by Locust Street Church on Aug. 20.

**Pilgrim's Rest Church, Batesville,** has called **Derek Boyd** as pastor effective July 9. A native of Warner Robins, Ga., Boyd received his education at Middle Georgia, Cochran, Ga.; Brewton Parker College, Mt. Vernon, Ga.; and Southwestern Seminary.

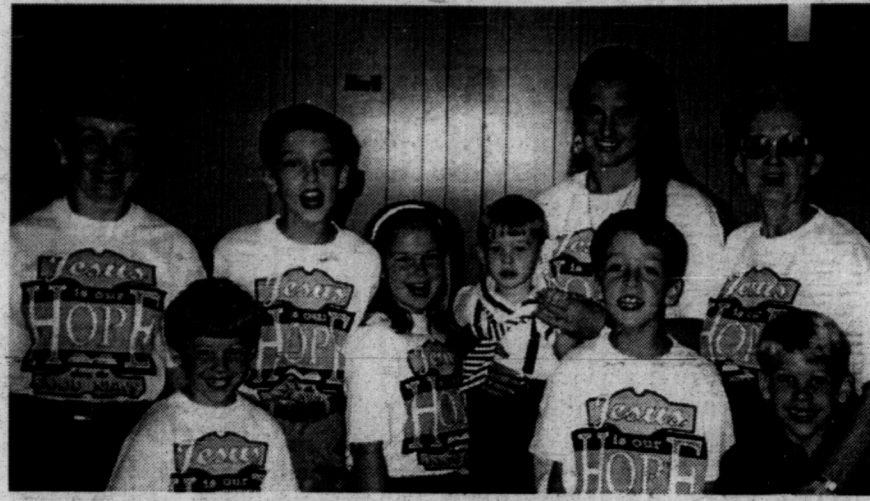
**Mt. Vernon Church, Columbus,** has called **Michael W. Brown** as minister of music effective Aug. 15. His previous place of service was First Church, Clarksville, Ark. Brown received his education at Mississippi State University and Southwestern Seminary.

**Pine Grove Church, Picayune,** has called **Scott Cappleman** as pastor effective Aug. 6. A native of Jackson, Cappleman received his education at Mississippi College, New Orleans Seminary, and is presently working on his doctorate at New Orleans Seminary. His previous place of service was Mt. Vernon Church, Liberty.



Cappleman

ing on his doctorate at New Orleans Seminary. His previous place of service was Mt. Vernon Church, Liberty.



**The children from Union Chapel Church, Tutwiler,** recently presented "On Trial," the life of Jesus. Pictured, from left, front row, are Chad Swindoll, Amanda Williams, Lee Johnson, Rob Smith; back left, Ginny Keenum, leader, James Johnson, Blake Johnson, Charity Swindoll, and Niecy Johnson, leader.

## Revival Dates

**Kokomo, Kokomo:** Sept 3-8; 7 p.m.; Phillip Duncan, Columbia, evangelist; Kenny White, Foxworth, music; Roger Sullivan, piano; and Linda Foil, organ; Glenn Nance, pastor.

**Goodyear, Picayune:** Sept. 10-13; Harvest revival; Sunday, 11 a.m.; 7 p.m. nightly; Charles

Sullivan, executive director-treasurer, Indiana Convention, evangelist; Ronnie Cottingham, music evangelist; Arlis F. Grice, pastor.

**Sylvarena, Wesson:** Sept. 17-21; 7 p.m. nightly; Barry Wilkison, Greenwell Springs, La., evangelist; John Landress, Sylvarena, music; Mark Dearman, pastor.

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## Uniform Promise of new power



By Andy Brasher  
Acts 1

One of the great sermons preached by Charles Haddon Spurgeon was "Power with God and Man." The sermon text was extracted from Genesis 32:28, where Jacob wrestled until morning with the (Lord). It was the purpose of the sermon, so eloquently expounded by Spurgeon, to underscore the fact that true power comes only from God! Indeed, that was the case with Jacob and all of the other prominent persons in the Bible. In Acts 1, Luke reports that Jesus had promised the disciples a new power as well, much like the spiritual strength granted to Jacob. That power would and could only come from God, and it would literally transform their lives and subsequently the world.

**Jesus' appearance and command to his disciples (vv. 1-5).** Acts was a continuation of Luke's gospel. The book was sent to Theophilus, presumably a high official in the Roman government (Luke 1:3), to distribute the manuscript throughout the various congregations in Rome. Evidently, Luke felt that Theophilus was in an elevated position to enlarge the readership of his second book and further proliferate the gospel message throughout the Roman Empire.

In verses 2 and 3, Luke reiterates the end of his gospel account by referring to the appearances or undeniable proofs of the resurrected Lord and a brief description of his ascension. For 40 days after the resurrection, Christ appeared to the disciples. During this critical 40-day period, Jesus instructed his chosen disciples concerning the Kingdom of God, the advent of the Holy Spirit, and admonished them to patiently and prayerfully wait in Jerusalem for the Holy Spirit to come. In verse 5, Luke compares the baptism of John to the baptism of the Holy Spirit. The specific rendering of the word baptism means to be "fully wet" or immersed. In a real sense, the power of the Holy Spirit would totally consume them.

**Jesus' promise of power to witness (vv. 6-8).** The disciples, even after three years and forty days of intense spiritual instruction at the hands of the world's greatest teacher, could not reconcile their culturally ingrained beliefs that the Kingdom of God would not be the immediate political restoration of Israel. In verse seven, Jesus does not deny or refute their belief in an earthly Jewish kingdom. As a matter of fact, Jesus knew that in due season that belief would become a reality (Rev. 21:10-13). However, the emphasis of Jesus' words was not intended for the future but for the present. Soon, the disciples would be endowed with spiritual power in order to carry the gospel to the very ends of the world, first to the Jew and then to the Gentile.

**Jesus' ascension (vv. 9-11).** Luke further elaborates on the description that he began in the last chapter of his gospel. Luke's imagery suggests a majestically ascending Lord, and a heavenly pronouncement of his glorious return. It is worth noting that the theological foundation of the New Testament rests on the second coming of Christ. Without this underpinning, the gospel message is incomplete, and salvation is fraudulent. In a real sense, our salvation hinges upon the veracity of the resurrection and the second coming.

**Jesus' followers in the upper room (vv. 12-14).** After his ascension, the disciples heeded the words of Christ and returned to Jerusalem, specifically to the upper room to pray with the 120 (v. 5) that had gathered there. Note that Mary, the mother of Jesus, and his brothers were present. Evidently, the whole family had been converted. Also, there were women present, something alien to Judaism, but a commonly accepted practice in Christianity. Sexism, in Christianity, should be non-existent. The apostle Paul wrote in Galatians 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ."

Brasher is pastor of Como Church, Como.

## Bible Book Daniel, faithful to God



By Larry McDonald  
Daniel 1, 3

In the center of main street in Enterprise, Ala., stands one of the strangest monuments in the world. It's a Savior memorial to an insect! Handsomely carved in stone is the likeness of a boll weevil. Many believe that divine providence was involved in the circumstances that led to the erection of this unusual statue. In early plantation days almost everyone in the community raised cotton. But as the years rolled on, a serious pestilence infested the area in the form of a small beetle that punctured the boll of the plant. As a result, it became almost impossible to bring a season's growth to maturity. George Washington Carver, along with several other scientists, became deeply concerned about the situation and began intensive studies to see if any substitute crop could be grown in that part of the country.

Raising peanuts was the answer, for they could be planted and harvested with very little loss. In time, cotton gins were forgotten in that region, and it became known as an outstanding peanut center of the world. Soon the farmers' profits far exceeded what they had earned from their best cotton yield. In the end, they realized that the destructive insect they had feared had actually triggered the research that brought them prosperity.

The Lord often allows trials to unsettle our lives for a blessed purpose. Perhaps we are trying to "grow cotton" when we should be "raising peanuts." If so, the delays and disappointments we experience are just the gracious "boll weevils" sent to redirect us so that we will plant the crop of God's choosing!

This is surely what happened to Daniel and his friends. They were in the first deportation of Jews to Babylon. Daniel came from a family of nobility and was described as being physically fit as well as mentally sharp. He was to serve in the king's palace in Babylon so he was to learn the language and literature of the Babylonians (1:3-4).

As part of his assimilation into the culture, Daniel along with his friends, were given new names (1:6-7). Daniel, which means "God is my judge" was given the name Belteshazzar meaning "Bel protects his life!" Hananiah, which means "The Lord shows grace" was given the name Shadrach, meaning "command of Aku (Sumerian moon-god)." Mishael, which means "Who is what God is?" was given the name Meshach meaning "Who is what Aku is?" Azariah, which means "the Lord helps," was given the name Abednego, meaning "servant of Nabu." In each case the Hebrew name contains a reference to the true God, whereas its Babylonian counterpart involves an allusion to a pagan deity. In Jewish culture, a name was given to Savior/Savior signify the character of the individual. The changing of these young men's names was indicative of trying to change that character.

But this was only the beginning of the difficult times Daniel and his friends would face. They were given food and wine which had been offered to idols on pagan altars (1:8). Animals used for this food were ceremonially unclean and were neither slaughtered nor prepared according to the regulations of the Law. Daniel and his friends did not want to defile themselves so they suggested a test (1:12). They would eat vegetables and drink water for 10 days, then the chief official would compare their health to the others. At the end of those ten days, Daniel and his friends looked healthier and better nourished than the young men who ate the royal food. The menu was changed so all of the young men ate the food of Daniel, his friends, and his God (1:15-16).

Because of their stand for God's principles, even in the middle of difficult times, God blessed these young men. He gave them knowledge and understanding of all kinds of literature. Upon Daniel, he especially gave the ability to understand visions and dreams (1:17). This was used by God in unique ways later in Daniel's life.

Daniel and his friends faced many more trials during their lives. But I believe none of them were as key as these first ones. These first ones set a pattern of standing firm for God even in difficult times. When we are faithful in small responsibilities, he entrusts us with larger ones.

McDonald is pastor of Castlewoods Church, Brandon.

## Life and Work Everyone needs Savior



By Bob Rogers  
Romans 1, 2

A young man living in South Africa was spiritually restless, so he attended a Christian church. However, the Europeans there shunned him because he had dark skin. The young man left, never to consider Christianity again. That man was Gandhi, who was later to be the leader of a half billion people in India.

The apostle Paul would have cried out against such unconcern by Christians, for everybody needs a Savior and that Savior is Jesus Christ.

**No matter what race (1:14-16).** Writing to the Romans who lived in a Greek culture, Paul said that he felt obligated to share the gospel with "both Greeks and non-Greeks" (v. 14).

Many of Paul's readers were Jewish, so he also described the gospel as "first for the Jew, then for the Gentile" (v. 16).

The gospel is for the lonely English shepherdess a thousand miles south of Buenos Aires on the Falkland Islands, for the rickshaw driver in Calcutta who lives in a cardboard home, and for the Tokyo businessman sleeping on a fast train to work. "It is the power of God for the salvation of everyone who believes" (v. 16).

**No matter how good (1:16-17).** Recently I discussed Christianity with a very nice, educated couple from California. They said, "What really matters is that you're good, right?"

I said, "I believe what matters is that you have Christ." They didn't want to talk about that.

Paul said that everybody needs a Savior, no matter how good they might be. Salvation is not for everybody who lives a good life, but for "everyone who believes" (v. 16).

Quoting from Habakkuk 2:4, Paul said it "is by faith from first to last, just as it is written: 'The righteous will live by faith'" (v. 17).

Verse 17 says that it is "from faith unto faith." The rendering in the New International Version, "by faith from first to last," clarifies that salvation is completely and only by faith (see Rom. 3:24; 4:16; 5:1).

**No matter how ignorant (1:18-20).** At this point the modern reader will ask, "But what about a primitive tribesman in the Amazon jungle who has never heard about Jesus?" Although Paul did not have this modern question in mind, he taught that no matter how ignorant a person may be about Jesus, he still needs a Savior.

"What may be known about God is plain to them" (v. 19) he says, "for since the creation of the world God's invisible qualities... have been clearly seen... so that men are without excuse" (v. 20).

Even the most primitive people can look at the creation around them and know that there is a spiritual being beyond themselves. Paul said this meant they were "without excuse."

The Bible teaches that everybody needs Jesus Christ to be saved (John 14:6; Acts 4:12), but it also says that God will not punish anyone unjustly (Luke 18:7-8), so we should trust God to work that out, and be busy ourselves sharing the gospel with everybody.

**No matter how religious (2:17-24).** In Romans 2 Paul turned his attention to those who were the opposite of ignorant — the religious. They, too, have "no excuse" (2:1).

In verses 17-20, Paul listed nine religious advantages of the Jewish person, and then in verses 21-23 he repeatedly asked if they had broken any of the religious rules. He concluded by quoting Isaiah 52:5: "God's name is blasphemed among the Gentiles because of you."

Paul was showing religious people that their religion wasn't good enough, because nobody measures up. James 2:10 says that if somebody keeps every religious rule but misses one, he is condemned. Nobody can live up to that standard! That's why Jesus said that the religion of the Pharisees weighed people down but didn't help anybody get into heaven (Matt. 23:4, 13).

No matter how much religion you have, you still need Jesus to save you. Everybody needs a Savior!

**Class activity:** Make a list of unsaved friends whom you can invite to your Sunday School class next week, when you will study an evangelistic lesson on how to be saved.

Rogers is pastor of First Church, Poplarville.





## Naysayers, Beware

Arkadelphia Church, Bailey, is certainly glad the consultant who advised the church not to build a new worship center was wrong. In 1993, a building program consultant concluded that the church lacked the needed commitment to undertake an extensive building program. His words served as a catalyst to the church to "step out on faith and trust" God, according to the church's pastor, Butch Knight. The new worship center was completed 18 months ahead of the church's schedule. The building was dedicated earlier this year. Members of the building steering committee (left to right) were: front row, David Roberts, Jimmy White; middle row, Elouise Ethridge, Butch Knight, Jeannine Shearin, Mary Neil Carpenter, Doris Chisolm, Edwin Thread, Ree Russell; back, George Ethridge, Robert Higginbotham, Vester Miles, and Stanley Frazier.

## Calling all kids

Our "Children's Page" will resume in September. Pen Pals are invited. Please use your church address or a post office box number. (Check with your pastor or staff to see if that is okay.) We prefer children not use their home or street addresses. After you and your pen pal exchange the first letter, you may then use your home/street address.



## capsules

**CALVINISM VERSUS ARMINIANISM IS EMPTY ARGUMENT, VINES SAYS:** WAKE FOREST, N.C. (BP) — Facing the debate between those who call themselves Calvinists and Arminians head on, Jerry Vines, co-pastor of First Church, Jacksonville, Fla., cautioned that it is easy for a believer's personal theology to become man-centered instead of God-centered. He warned the students, gathered for Southeastern Seminary's fall convocation service, it is possible to seemingly be educated beyond one's own intelligence — "absolutely smarter than God." Vines, a past president of the Southern Baptist Convention, asked Aug. 22, "Are you a Calvinist or are you an Arminian?" Then responding to his own query, he said: "If you are either, you are a religious humanist because that is a man-centered theology instead of a God-centered theology. I could care less what Calvin believed and I could care less what Arminius believed — I want to know what the revealed Word of God has to say."

**CBS REPORTS: "FAITH & POLITICS: THE CHRISTIAN RIGHT" WILL BE BROADCAST SEPT. 7:** CBS "Faith & Politics: The Christian Right," anchored and reported by Dan Rather, will be broadcast Sept. 7 (9-10 pm., ET/PT) on the CBS Television Network. The broadcast provides an in-depth look at the controversy swirling around a group of Americans who proclaim their faith as loudly as they proclaim their politics. They are conservative Christians who are moving outside their churches and taking their religious beliefs, conservative values and morals into the public arena of politics. The broadcast includes interviews with other people who are either involved in the Christian right or simply observers of the movement — sociologists, historians, ministers, politicians — as well as the conservative Christian foot soldiers.

# Prostitute finds Christ, new job after crusade changes her life

MANAWA, Wis. (BP) — Sabinah once sold her body for the pleasure of men, but now she distributes Bibles and Christian literature for the spiritual nurture of people in the mountain villages north of Nairobi, Kenya.

Marcia and Dennis Hansen are Southern Baptist home missionaries from Manawa, Wis., where Hansen directs missions for the Bay Lakes Baptist Association. They met Sabinah while witnessing door-to-door in Kenyan villages June 13-26. The Hansens were volunteers for the Greater Nairobi Evangelistic Crusade, a six-week effort by the Foreign Mission Board and Kenyan Baptists to share the gospel in Nairobi

and its outlying villages.

Working out of Thika, 20 miles north of Nairobi, the Hansens traveled an hour by van to reach the small towns of Kengari and Miara, both located in an area which has had no Southern Baptist missionary in 20 years.

Mrs. Hansen was witnessing in Kengari to Susan, a prostitute and a friend of Sabinah's, when Sabinah entered Susan's apartment. After listening to the claims of Christ, Sabinah asked, "I am seeing a married man. Will I have to close my door to him if I accept Christ?"

Sabinah listened to Mrs. Hansen describe the difference Christ could make in her life and

discovered she wouldn't know that difference until she accepted him. "We told her she'd have to stop prostitution," Mrs. Hansen said.

Susan and Sabinah said they needed time to think about their decisions. When the Hansens returned two days later, Susan wasn't ready to accept Christ. But Sabinah "accepted Christ with tears rolling down her face," Mrs. Hansen said. "It was a wonderful time."

A few minutes later, the Hansens left Sabinah to witness in the next apartment. As they were witnessing, Sabinah stepped through her door. "She looked like a model. She was dressed neatly, her hair was fixed, and she had on a little bit of lipstick. She was absolutely beautiful. Her eyes were sparkling and her face was radiant.

"I'm with Jesus now," she told the Hansens.

Sabinah not only became Mrs. Hansen's interpreter, but she learned how to share Christianity and led a girl to accept Christ.

Concerned about a new job, Sabinah asked Mrs. Hansen for some money to start a business. After praying about it for two days, Mrs. Hansen heard that the Kenyan Baptist Press, a publishing firm, wanted salespeople to service the mountain villages in the area where Sabinah lived.

Mrs. Hansen helped deliver and mark the books for sale. She also helped Sabinah determine how many shillings to keep for purchasing more books. "By the time we left, she had hired two employees. It was an absolutely wondrous thing to have happen in two weeks' time."

Since her return to the United States, Mrs. Hansen doesn't think of Sabinah as much as she does those, such as Susan, who delayed decisions to accept Christ.

"They weren't opposed to the gospel," she said. "It was just the first time many of them had heard it, and we weren't there long enough to go back and check on them."



## LifeAnswers

Ron Mumbower, Ph.D.  
Minister of Counseling  
First Church, Jackson

*My lifelong friend, always one to live on the edge, is dabbling in homosexuality for kicks. He has a family and I am terrified for him. How should I approach him about this?*

Since you are his lifelong friend, you know this phase in his life will pass, like all the other things he has done "on the edge." The deeper question is, what is he looking for? Why does he always have to be "on the edge?" He may be searching for fulfillment in all the wrong places. As his concerned friend, how are you helping him? Take him out to lunch and listen closely to what he tells you. Men and women who constantly seek thrills are often lonely, frightened people who need someone to encourage (put courage in) them. Rather than focusing on your friend's sin, go deeper and uncover the need that is filled by the sin. Let him see that you are concerned about the situation and interested in his well-being. Be sure he

knows you are praying for him. You can be hurt if he rejects your efforts, but being consistent even in the face of rejection is essential if he is to understand that you mean what you say.

*How can I control my sexual urges for a close friend's wife? I know giving in would destroy my family and hers, and I don't want that.*

Being accountable is the first step in overcoming temptation, and by writing this letter you have begun that process. Confide in Christian friends you trust who will pray for you and hold you accountable by consistently asking you how you are faring in your struggle. You realize the consequences of giving in to your urges, but that may not be enough to keep you pure. The knowledge that other people are praying for you and holding you accountable will provide a much stronger barrier between you and this sin.

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name is not required. Remember: in time of crisis, your pastor can make recommendations on your counseling needs.

## Bibliocipher

By Charles Marx  
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ZGLEQD XHQBESQXO EQ RZI HWOSEQXO E  
FJHRO NQRH RZOO, AQHFEQD RZGR RZHN FEVR  
GVYH SH UHJO RZGQ E YGI.

MZEVOUHQ RFOQRI-HQO

This week's clue: Q equals N.

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Hebrews Twelve: Seven.

Baptist Record

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